



# Leveraging TikTok as a Fiqh Learning Medium A Qualitative Case Study on Student Learning Engagement

**Abstract:** Conventional Fiqh instruction frequently relies on rigid textual approaches, triggering a decline in student learning interest. This study aims to analyze the instructional formulation of utilizing the TikTok platform in Fiqh learning and examine how this digital medium shapes student learning engagement. Employing a qualitative approach with a single case study design, data were gathered from school administrators, educators, and students through semi-structured interviews, passive participant observation, and documentation, and then systematically analyzed using an interactive model. The findings indicate that TikTok integration is executed through three structured phases: adaptive lesson planning, collaborative execution via practice-based video projects, and a dual formative evaluation. This digital strategy successfully stimulates student learning engagement, as manifested by enjoyment, focused attention, active participation, and high enthusiasm. Practically, this study emphasizes the necessity of engineering micro-entertainment media into active pedagogical instruments to respond to educational digitalization without reducing the substance of religious laws.

**Keywords:** Fiqh Learning, Learning Interest, Mobile Digitalization, TikTok.

**Abstrak:** Pembelajaran Fiqh konvensional sering kali terjebak pada pendekatan tekstual yang rigid, sehingga memicu penurunan minat belajar siswa. Studi ini bertujuan untuk menganalisis formulasi pembelajaran dalam memanfaatkan platform TikTok dalam pembelajaran Fiqh dan meneliti bagaimana media digital ini membentuk keterlibatan belajar siswa. Dengan menggunakan pendekatan kualitatif dengan desain studi kasus tunggal, data dikumpulkan dari administrator sekolah, pendidik, dan siswa melalui wawancara semi-terstruktur, observasi partisipasi pasif, dan dokumentasi, kemudian dianalisis secara sistematis menggunakan model interaktif. Temuan menunjukkan bahwa integrasi TikTok dilaksanakan melalui tiga fase terstruktur: perencanaan pembelajaran adaptif, pelaksanaan kolaboratif melalui proyek video berbasis praktik, dan evaluasi formatif ganda. Strategi digital ini berhasil merangsang keterlibatan belajar siswa, yang ditunjukkan oleh kenikmatan, perhatian terfokus, partisipasi aktif, dan antusiasme yang tinggi. Secara praktis, studi ini menekankan perlunya merekayasa media mikro-hiburan menjadi instrumen pedagogis aktif untuk menanggapi digitalisasi pendidikan tanpa mengurangi substansi hukum agama.

**Kata Kunci:** Digitalisasi Pendidikan, Pembelajaran Fiqh, Minat Belajar, TikTok.

**Author:**

Hofidatul Maulana Hasby<sup>1</sup>  
Fitri Anggraini<sup>2</sup>

**Affiliation:**

Universitas Islam Jember,  
Indonesia<sup>1</sup>  
Universitas Nahdlatul  
Ulama, Indonesia<sup>2</sup>

**Corresponding author:**

[fidakarimah31@gmail.com](mailto:fidakarimah31@gmail.com)

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## INTRODUCTION

Religious education in the digital era is compelled to transform its instructional methodologies to remain relevant with the technological literacy characterizing contemporary youth. The acceleration of information technology has profoundly altered the cognitive landscape and information consumption patterns of society, wherein short video based social media currently dominates the daily communication preferences of Generation Z (Pandey et al., 2025). This sociological reality necessitates educational institutions to co-opt popular digital platforms as effective and interactive means for knowledge dissemination. Global data indicates that the daily duration individuals spend accessing short visual content has increased exponentially compared to reading conventional texts, serving as a powerful indicator of a shift in learning modalities (Gerbaudo et al., 2021). Therefore, the reconstruction of instructional media based on popular culture is no longer merely an alternative innovation, but rather a strategic urgency to preserve instructional efficiency and prevent academic alienation between curricular materials and the lived realities of students outside the school environment.

Nevertheless, this digital transformation process faces complex challenges within subject areas that are characteristically doctrinal and theoretical, such as Islamic jurisprudence or Fiqh. Fiqh instruction, in general, remains ensnared in conventional, teacher centered, expository approaches that rely too heavily on the rigidity of classical textual handbooks (Sarkhosh & Azizpour, 2025). The dominance of monotonous lecture methods and textual memorization of formal religious laws triggers a decline in student interest, psychological boredom, and low active participation within the classroom. The abstract construction of Fiqh materials such as the laws of marriage, transactions (*muamalah*), and criminal law (*jinayah*) is frequently perceived by students as rigid dogma detached from contemporary social dynamics. Consequently, a decrease in comprehension retention and a loss of practical relevance of the taught normative values occur, which ultimately underscores the urgent need for methodological reconstruction to restore student enthusiasm and contextual engagement in religious studies.





Empirical phenomena in the field confirm that the problem of declining interest in Fiqh learning correlates directly with the inability of school media to keep pace with students' digital habits. Initial observations indicate a tendency for students to experience attention distraction and clandestinely access their smartphones to open entertainment platforms like TikTok during text based learning processes (Lizarte Simón et al., 2024). Ironically, instead of integrating the potential of these highly popular visual platforms, institutional policies generally respond defensively through strict prohibitions on smartphone usage (Gondal & Mushtaq, 2021). Conversely, when educators attempt to integrate short videos as visual stimuli, students consistently manifest high enthusiasm, sharp focus of attention, and robust responsiveness. The contradiction between the addictive potential of social media on one hand and the rigidity of conventional religious teaching methods on the other creates a distinct urgency to investigate how pedagogical engineering of short video platforms can stimulate student learning interest.

Prior literature concerning the integration of digital media in Islamic education generally diverges into two dominant trends within academic debates. The first group of studies focuses on the utilization of instructional media based on conventional presentation software, online learning (e learning), and the deployment of learning management systems (LMS) to enhance classroom administrative efficiency (Fadilah et al., 2026; Kirana, 2025). Meanwhile, the second group has begun to explore the utilization of general social media such as YouTube, Instagram, and Facebook as supplementary material for religious learning outside formal school hours (Perifanou et al., 2021). These studies consistently report positive impacts of digital visualization on students' cognitive comprehension. This trend in the literature confirms that the digitalization of religious education has been widely recognized for its vital contribution to school modernization, particularly in visualizing abstract religious concepts into formats that are more digestible for a heterogeneous student body.

Monitored closely, a significant methodological and conceptual research gap remains within the existing literature regarding social media utilization. Most prior studies tend to





position social media merely as passive, one way dissemination tools rather than active, project based collaborative spaces. Furthermore, there is a distinct analytical void concerning the utilization of specific short video platforms like TikTok within formal Fiqh classrooms, as this platform is frequently stigmatized by academics as a superficial entertainment medium capable of undermining students' morality and learning concentration (Opara et al., 2025). Previous studies have yet to comprehensively map the rigorous instructional engineering procedures required to transform this micro entertainment application into a substantive vehicle for reconstructing Islamic law. This systemic neglect of the active participation dimension, where students directly produce original short video Fiqh content, constitutes a fundamental limitation in the current body of research on Islamic educational innovation.

This is precisely where the scientific novelty and state of the art (SOTA) of this study reside, offered through a deliberate conceptual subversion of digital platform functions. This study positions TikTok not as a passive entertainment medium, but as an active pedagogical instrument through project based learning strategies formally integrated into the Fiqh curriculum. The scientific novelty of this research lies in the formulation of three systematic instructional phases comprising adaptive lesson planning (RPP), collaborative execution through the distribution of roles in legal practice role plays, and a dual formative evaluation assessing both individual performance and group dynamics. Investigating this phenomenon now is highly crucial given that the visual culture acceleration of Generation Z has reached its zenith, meaning that any institutional delay in adopting this digital space will widen the separation between the sacred values of Fiqh and the technology driven social realities of the students.

Based on this background, the primary problem examined in this study is the instructional formulation of utilizing the TikTok platform in Fiqh learning and how this implementation shapes the qualitative dynamics of student learning engagement. This study argues that the structured integration of short video platforms through student led original





content creation acts as a primary catalyst in sustainably increasing enjoyment, concentration of attention, enthusiasm, and active participation. The theoretical contribution of this research lies in expanding instructional media theories by proving that micro entertainment media can be successfully co-opted into valid tools for ethical reasoning and religious legal analysis. Practically, this study provides strategic recommendations and procedural guidelines for educators and policymakers in Islamic educational institutions to design accommodating smartphone regulations and leverage digital ecosystems for meaningful, contemporary religious instruction.

## **METHOD**

This study design is rooted in a qualitative approach utilizing a single descriptive case study design (Yin, 2018). A qualitative case study design was selected as the most appropriate methodological framework because it allowed for an intensive, holistic, and contextual investigation of a contemporary phenomenon within its real life setting, specifically the dynamics of integrating interactive short video platforms into religious instruction. This design enabled the capture of rich operational nuances, behaviors, and experiential shifts that quantitative metrics cannot adequately depict. The research was situated at a secondary religious school in Jember, Indonesia. This specific location was chosen due to its unique institutional status as the only digital based Islamic secondary institution in its sub district and its inclusion among the top ten digitalized madrasahs in the regency. This digitalized infrastructure, combined with the institution's proactive pedagogical innovation in adopting contemporary social applications for jurisprudence (Fiqh) instruction, provided an information rich environment characterized by high institutional accessibility and distinct research urgency.

To ensure depth and relevance, research informants were selected via a purposive sampling strategy based on predefined operational criteria and strategic judgment. The primary informants included the school principal, who provided institutional and regulatory perspectives; the vice principal of curriculum, who offered insights regarding instructional





standards and oversight; and the primary jurisprudence educator, who served as the direct implementer of the digital strategy. Additionally, three high performing and highly communicative eleventh grade social science students including the class chairperson were selected based on educator recommendations to capture student centered behavioral outcomes. Data collection was executed through a semi structured interview protocol, passive participant observation, and a systematic documentation study. Interviews were conducted using flexible, responsive questioning guided by an analytical outline to capture the explicit narratives of both educators and students. Passive participant observation was maintained across multiple instructional sessions to capture genuine classroom dynamics, student engagement, and behavioral anomalies without researcher interference. The documentation study systematically gathered the official institutional profile, teacher registries, student enrollment metrics, active lesson plans (RPP), student grading sheets, and contextual photographs of the digital classroom activities.

The empirical data were analyzed through an interactive qualitative analysis model comprising data condensation, data display, and conclusion drawing or verification (Miles et al., 2014). During data condensation, raw audio recorded interview transcriptions, detailed field observation logs, and photographic data were rigorously coded, abstracted, and sorted to isolate thematic clusters directly corresponding to the research objectives, while discarding redundant or non instructional narratives. In the data display stage, the condensed qualitative findings were organized into systematic narrative sequences and structured conceptual matrices that clearly linked the planning, execution, and evaluation phases to explicit indicators of student interest and operational barriers. Finally, conclusion drawing and verification were performed continuously throughout the study by identifying recurrent behavioral patterns, comparing field observations with informant statements, and testing emerging propositions against institutional records to generate robust, grounded insights regarding the efficacy of the digital instructional medium.





To establish the rigor and trustworthiness of the findings, data validity and reliability were enforced through source and methodological triangulation strategies. Source triangulation was systematically executed by cross examining and verifying statements made by the jurisprudence teacher against parallel testimonies from the school administrators and the designated student informants. Methodological triangulation was implemented by continually cross referencing verbal interview accounts with the passive observation logs and concrete physical artifacts obtained through the documentation study, such as the official lesson plans and the student produced video media. Furthermore, member checking was practiced with the primary educators to confirm the descriptive accuracy of the transcribed responses, and the researcher maintained extended field engagement to eliminate temporary observational biases and guarantee that the recorded classroom dynamics reflected consistent, long term instructional realities.

## RESULT

### The Utilization of the TikTok Platform in Fiqh Learning

The field data collection, conducted through in depth interviews, classroom observations, and curriculum document analysis, indicates that the integration of short video based social media such as TikTok has been implemented as a structured digital learning strategy. Accommodating institutional policies that are non discriminatory toward smartphone usage inside the classroom serve as the primary foundational basis for educators to explore this interactive medium. The utilization of this platform is executed systematically through three main phases, comprising planning, implementation, and follow up evaluation, in order to optimize the delivery of Islamic jurisprudence (*Fiqih*) materials.

During the planning phase, educators integrate the platform into the Lesson Plan (RPP) by carefully considering the relevance of the curriculum material, indicators of achievement, and the level of digital trend accommodation among students. Trending Fiqh themed videos are pre selected to be presented as visual stimuli. Upon entering the implementation phase, the





learning process begins with classroom conditioning and apperception of prerequisite materials through question and answer interactions. Subsequently, videos from the platform are screened as model materials. Students are then instructed to collaborate in groups to reconstruct the material through an original video project practicing Fiqh laws, which is then uploaded back onto the digital platform.

As a form of follow up and quality control, a dual evaluation is conducted, encompassing individual formative assessments and institutional evaluations. Individual performance appraisal is emphasized on the depth of understanding of legal substance, content creativity, task responsibility, and the efficiency of team collaboration during the video production process. Meanwhile, the macro effectiveness of utilizing this digital media is monitored through regular evaluation forums at the institutional level. The investigation demonstrates that the adoption of this short video platform has proven effective in accelerating the delivery of abstract concepts, minimizing boredom toward classical texts, and significantly stimulating students' creative thinking skills.

### **Implications of TikTok Utilization on Learning Interest and Field Determinant Factors**

The impact of short video platform utilization on students' learning interest was objectively analyzed through four primary indicators: manifestations of enjoyment, concentration of attention, active participation, and level of enthusiasm. Based on empirical observation records, classroom dynamics consistently demonstrated a highly conducive environment when this visual based medium was deployed. Students regularly displayed a high focus of attention, responsiveness in constructing questions, and proactivity in providing feedback. Compared to conventional lecture methods, the use of this medium has proven to strengthen students' comprehension retention through the visualization of contemporary Fiqh legal scenarios.

The successful implementation of this digital strategy was driven by several essential supporting factors in the field. Internal institutional regulations that are accommodating toward

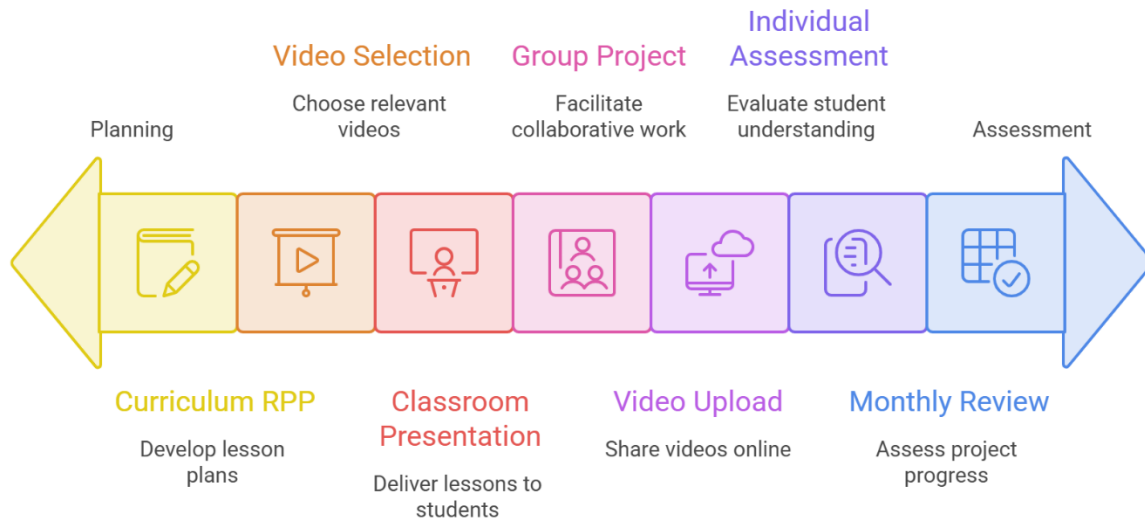




device operations and the facilitation of wireless internet networks (wi fi) serve as crucial technical infrastructure. Furthermore, the high level of acculturation and familiarity among students regarding the platform's features such as the For Your Page (FYP) algorithm, rapid information dissemination, and integrated commercial features instantly facilitated a seamless media adaptation process without requiring complicated additional technical training. The internal factor of psychological comfort when utilizing the application on a daily basis acts as a powerful catalyst for enhancing instructional interest.

Nevertheless, this study also identified several technical and behavioral hindering factors during the learning process. Regarding behavioral aspects, a tendency toward attention distraction was observed, wherein a small fraction of students accessed non academic applications (such as mobile games or other entertainment platforms) outside the educator's instructions when supervision relaxed. From a technical standpoint, disparities in device specifications constituted a major obstacle, particularly the limitations of internal storage memory capacity, which hampered the video project editing process. The final barrier pertained to social resistance within group dynamics, where a tendency to reject heterogeneous team distribution was found, alongside an imbalance in work contributions among group members in completing the video project.





**Picture 1. Diagram stages from planning to assessment**

## DISCUSSION

The systematic integration of short video social media into Islamic jurisprudence instruction marks a profound shift from text-centric paradigms toward participatory digital learning, effectively overcoming the chronic challenges of abstract concepts and student disengagement from classical texts. Through structured planning, implementation, and evaluation phases, this approach transforms leisure oriented applications into formal educational tools aligned with contemporary learners' digital habits. This pedagogical alignment significantly enhances cognitive retention and interactive engagement; while the educator observed that assigning a three minute TikTok video simulating the pillars of marriage (*Fiqh al-Nikah*) prompted students to actively debate textual validity on their smartphones rather than passively memorizing texts, students corroborated that the accountability of public online uploads compelled them to rigorously review the literature to avoid errors. Ultimately, reconciling students' digital culture with religious instruction fosters a highly conducive academic environment that substantially elevates student concentration, active participation, and enthusiasm.





These outcomes strongly align with and expand upon established theories of educational media selection, specifically reinforcing principles of efficiency, relevance, and societal evolution. The structured preparation phase mirrors the core tenets of systematic media design (Parekh, 2025), validating previous conceptual models which state that pedagogical media must resonate with both specific curricular objectives and the socio cultural realities of the community. Furthermore, the dual evaluation framework implemented at both the individual and institutional levels confirms traditional frameworks regarding the necessity of continuous feedback systems to measure learning comprehension and medium sustainability. The marked increase in student motivation and instructional efficiency observed during the digital project production also solidifies classic educational functions of active media, which prioritize heightened enthusiasm, direct student interaction, and altered learning modalities. By successfully translating abstract jurisprudential scenarios, such as the intricacies of marital laws (*Fiqh al Nikah*), into structured student led video projects, this study reinforces the argument that modern multi sensory tools dramatically accelerate cognitive synthesis compared to static text transmission (Mayer, 2024).

Conversely, while confirming the benefits of digital tools, this study diverges from purely optimistic technological narratives by exposing nuanced socio technical friction in actual classroom environments. The positive behavioral changes identified such as active question construction and collaborative problem solving harmonize with standard motivational indices that attribute increased learning interest to experiential satisfaction and sustained attention. However, the parallel emergence of behavioral and technical challenges requires critical re evaluation. The tendency of students to experience attention distraction and access non academic applications when instructional supervision relaxes supports critical digital studies warning that unmonitored smartphone usage exacerbates cognitive fragmentation. Additionally, the observed disparities in hardware storage capacities and student resistance toward heterogeneous group formations add practical layers of socio economic and social





friction often minimized in theoretical literature. This resistance to out group collaboration and the unequal distribution of technical labor during video production illustrate that digital familiarity does not automatically translate into democratic or equitable collaborative competencies (Williams et al., 2022).

From a broader theoretical lens, these dynamics are best explained through the concept of socio technological familiarization and psychological comfort, which serve as crucial catalysts for modern educational adoption. The seamless translation of everyday digital habits into structured educational assignments succeeds primarily because the platform's interface and algorithmic logic such as rapid micro content consumption are already embedded in the students' daily routines. The novelty of this research lies in its deliberate subversion of a platform traditionally dismissed as superficial entertainment, repositioning it as a legitimate locus for complex religious and ethical reasoning. Rather than secularizing or trivializing sacred legal content, the student led video creation forces learners to deeply internalize classical Fiqh principles, negotiate authentic modern interpretations, and execute precise role play demonstrations. This innovative intersection between ancient jurisprudential traditions and modern digital media offers a transferable archetype for contemporary character building and religious literacy in a highly digitized society.

The theoretical and practical implications of these insights offer vital directions for educational governance and instructional design. Theoretically, this study challenges classical Islamic pedagogy to expand its epistemological boundaries, proving that sacred knowledge can be effectively mediated through fluid, non traditional digital spaces without compromising core doctrinal integrity. Practically, the findings indicate that school administrations must transcend defensive, prohibitionist policies regarding mobile devices in favor of supportive, regulated frameworks that facilitate robust institutional infrastructure, such as high bandwidth internet networks and optimized device access. Furthermore, for classroom practitioners, the study underscores that successful digital integration demands sophisticated group governance and





proactive project management to mitigate technological disparities and social cliques among students. Future research should address the limitations of this study by employing longitudinal, comparative, or quantitative mixed method designs across diverse socio-demographic institutions to systematically evaluate the long-term cognitive impacts and ethical dimensions of social media-driven religious education.

## CONCLUSION

The systematic implementation of the short video platform TikTok in Fiqh (Islamic jurisprudence) instruction demonstrates that aligning pedagogical delivery with contemporary digital vernacular serves as an effective antidote to student disengagement. Through structured phases of collaborative planning, participatory execution, and authentic evaluation, this commercial entertainment platform was successfully repurposed into a rigorous vehicle for abstract legal synthesis. This intervention underscores that digital applications are not inherently detrimental to academic focus; rather, when governed by active instructional design, they significantly enhance learning interest, foster collaboration, stimulate creative problem-solving, and bridge classical, text-heavy doctrines with modern contextual applications. The primary contribution of this research lies in its empirical mapping of the socio-technical dynamics that occur when sacred traditions intersect with micro-video technology, countering defensive paradigms that advocate for the outright prohibition of devices in religious spaces by offering a practical, transferable pedagogical framework that maintains core curricular standards.

While providing a balanced template that addresses both procedural successes and operational frictions such as device disparities and peer collaboration barriers, the scope of this investigation is bounded by constraints that outline an immediate agenda for future scholarly inquiry. As a qualitative single case study focused on a specific digitalized secondary institution and a narrow demographic cohort, the generalizability of behavioral and cognitive outcomes across varied socio-economic landscapes remains limited, and the short-term observational





timeline leaves long term retention of Fiqh concepts unexamined. To advance this line of inquiry, future research agendas must employ longitudinal designs, comparative case analyses across non digitalized schools, and large scale mixed method frameworks to systematically measure enduring cognitive impacts, equitable labor distribution in digital tasks, and the broader ethical dimensions of social-media-driven religious literacy.

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